
Transgender Empowerment: Gender Fucking or Fucking Gender?**Dr. Kaushik Chattopadhyay**Assistant Professor, Department of Sociology, Prof. Syed Nurul Hasan College,
Farakka, Murshidabad, West Bengal, E-mail: kaushiksocio@gmail.com**ABSTRACT**

The concept of empowerment is related to gender equality but distinct from it. The core of empowerment lies in the ability of a woman to control her own destiny. There can be no development, and no lasting peace on the planet, if women continue to be relegated to subservient and often dangerous and back-breaking roles in society. This message is quite universal, but what is new recommendation for the empowerment of transgender? Do they realize that they have been rendered with power? Does society allow them to exercise their power in the mainstream? Do the straights accept a transgender authority? It is really impossible to establish a specific model for empowerment. There is special significance to hold that the power concept is also included as a constituent part of empowerment. Will economic growth mean success of empowerment? If it does not, what are the other parameters? This paper endeavours to present answers to these questions through sociological discussions. Here different sociological perspectives try to bring an end to the debate of conceptual perceptions of empowerment and power and distinguish them through applied expositions for setting up a link model through LGBT movements.

Key Words: Power, transgender authority, powerlessness, empowerment, social action organization, LGBT movements

Introduction

Why the concept of empowerment is linked with the word women easily is a debate. Do we practice estimating woman to be weak because we are socialized in that particular way in thinking women as categorically specific, sexually different and are ascribed with some gender – specific social role function? Still we take the mission of empowering women. Is not it astonishing? Empowerment is adding power to the powerless; economic independence of the poor in a society is empowerment. When a powerless is inducted with power to exercise in decision-making, then it is empowerment. Empowerment symbolically indicates a healthy society. A sensible citizen comprehends empowerment by constructing human capital. Thus it prevents the factors of disempowerment.

From the conceptual point, the ‘transgendered’ is a broad term that encompasses cross-dressers, intersexed people, transsexuals and people who live substantial portion of their lives as

different from that they are sexually ascribed with by birth. Generally speaking, a transgendered person manifests a sense of self, the physical characteristics and/or personal expression commonly associated with a sex different than that one he or she was assigned at birth. A transitioning transgendered person is one who has modified his or her physical characteristics and manners of expression to – in effect – satisfy the standards for membership in another gender. Actually transgenderism can be understood as a form of gender nonconformity. The current synonyms for transgender include ‘gender variant,’ ‘gender different,’ and ‘gender non-conforming.’

This nonconformity is rectified by religious sanctions. In traditional societies or in some conformist societies a distinction sometimes is made between transgender and transsexual (based on surgical modifications to the body), and this distinction has been shaped over the past decades by the identity politics of

gender and sexuality as well as queer activism and queer critical theory. For example, the 1979 revolution and the consolidation of an Islamic Republic in Middle East produced a paradoxical situation for transsexuality. On one hand, while it led its official sanction to those who would be termed or recognized as transgendered, on the other hand it immediately made transgendered life impossibly hazardous. In the 1970s, 'woman-presenting males' (mard-i zan-uma) had carved for themselves a space of relative acceptance in particular sites and professions (Najmabadi, 2014: 8).

In India there are a host of minor socio-cultural groups of transgender people like hijras/kinnars, and other transgender identities like – shiv-shaktis, jogtas, jogappas, Aradhis, Sakhi, etc. These socio-cultural groups are not the only transgender people, but there may be others who do not belong to any of these groups but are transgender persons individually. Transgender people in India face a variety of issues. So far, these communities perceive that they have been excluded from participating effectively in social and cultural life, economy, politics and decision-making processes. A primary reason (and consequence) of the exclusion is perceived to be the lack of (or ambiguity in) recognition of the gender status of hijras and other transgender people. It is a key barrier that often hinders them in exercising their civil rights in their desired gender. Indeed, transgender persons are deprived of the fundamental rights available to the other two sexes, i.e., male and female, and often are not considered as the third sex.

Transgender Masculinity and Femininity

Transgender people have existed in every culture, race, and class since the story of human life has been recorded. In Indian Mythologies there are references of 'Shikhandi,' 'Ila,' et al, who had

ambiguous sex identity. The term 'transgender' and the medical technology available to transsexual people are only new. In its broadest sense, transgender encompasses anyone whose identity or behaviour falls outside of stereotypical gender norms.

The separation of the narratives of transgender men and women is purposefully employed with the aim of distinguishing between transgendered identity positions and subjectivities. While there are common themes within feminist thinking on transgender masculinity and transgender femininity, and similarities between the experiences and understandings of feminism for transgender men and women, these gendered narratives merit individual consideration. Transgender identities and subjectivities are cut through with multiple variables (Hines, 2007: 85).

Transgender poses a serious threat to feminism. Feminisms, particularly radical feminism, are based on the notion of an unequal 'binarism.' Transgender scrambles this binarism or gender binaries and opens up the space beyond or between simple male-female categorization (Monro and Warren, 2004: 354). Transgender masculinity is significant for feminism because some transgender men continue to identify as feminists (Hines, 2007: 92). On the way cross-dressed masculinity exposes an empowered work-position. For instance, in some MNC's workplaces, a woman's decision to forgo skirts, blouses, jewellery and cosmetics and to begin dressing in a masculine style might result in little more than raised eyebrows or a few arch comments. Yet in any workplace today, deeply held beliefs about gender roles likely would be challenged by a woman's decision to modify her sex characteristics by taking male sex hormones and undergoing a double mastectomy, and to begin identifying, dressing and behaving as a man. Transitioning employees, as they

move outside the legal standards for membership in one gender and begin to satisfy the legal standards for membership in another, often challenge community standards on what are gender appropriate self-identification, appearance or expression, in contrary may face a broad range of challenges in the workplace. Employers trying to deal with such employees and the reactions of their coworkers may have no idea how to respond to these challenges. On the other a male can adopt feminine behaviour and role. For example the *bakla* or *bayot* of the Philippines and *waria* in Indonesia are a minority of gender-diverse people who are males who adopt feminine gender behaviour roles and are mainly attracted to males. They have developed their own language, which is a mixture of global and local dialects, and have their own stores and beauty pageants (Bevan, 2015: 73). They make voluntary body changes including taking hormones and getting breast implants. Although they have been embedded in the culture of the Philippines for at least several centuries, they are now under extreme cultural stress.

Discrimination and Violence against Transgender

Discrimination is a social reflection of inequality in a society. In its contemporary structure, society rears this inequality and also reforms it. Gender difference becomes evident in social behaviour. Through culture, socialization helps this process to transmit from generation to generation. Now empowerment brings about a bend in this prevailing idea. It plays a significantly supportive role in social reformation, leads towards social progress by empowering the powerless. Here come up the questions that are not transgender like women, weak? Are not they minority? Is there no necessity of transgender empowerment? Though they are also endowed with some genius, but the patriarchal society itself has taught

them to remain distressed. So this major part of the minority is weak and they need to be empowered.

There is violence. As social workers, we are dedicated to compassion, human rights, social justice, and empowerment, but we live and work in a world where individuals, groups, and social institutions use force to cause harm to others. Violence includes “acts of commission or omission, as well as societal conditions that inhibit the development of individuals, social groups, classes, and entire people, by obstructing fulfillment of basic human needs, and unfolding of constructive human energy and potential” (Gil, 1998, p. 61). Harm is inflicted through direct violence—overt, immediate, concrete acts perpetrated on particular, identifiable people. Harm is also inflicted through structural violence—ways of being that are normalized, that characterize how things are done, and that inflict harm on others.

Direct violence against individuals, communities or property, enacted because of apparent sexual orientation or gender expression, is referred to as hate crime. Hate speech is verbal direct violence. Structural violence is much more subtle and pernicious. Structural violence is often invisible and unnamed, even unnamable. The responsibility for structural violence is blurred and unclear, because harm is inflicted through patterns of unequal access to social and economic resources that are pervasively woven throughout the social structure and its social institutions (Opatow, 2001: 102). Structural violence is the other side of the coin of social privilege. Homophobia (the irrational fear of homosexuality and homosexuals) and heterosexism (the presumption of heterosexuality as the only normal form of sexual attraction and behaviour, and the hegemonic imposition of heterosexuality as normative) are elements of structural violence.

Both direct and structural violence interact with economic exploitation, political marginalization, powerlessness, and cultural imperialism to form an interlocking system of domination and oppression of individuals and communities (Young, 1990). Acts of violence, both direct and structural, abrogate the other person's dignity and humanity and inflict physical and moral harm.

The problems, faced by transgenders are discrimination, lack of educational facilities, unemployment, lack of shelter, lack of medical facilities like HIV care and hygiene, depression, hormone pill abuse, tobacco and alcohol abuse and problems relating to marriage, property, electoral rights, adoption. The transgender community is treated as a legal non-entity in violation of Article 14, 15, 16 and 21 of the Constitution of India. Ministry of Law and Ministry of Social Justice and State Governments need to recognize the deprivation suffered by transgender people and work on much needed reform.

Alternate Hormonal Approaches and Social Transition

Health changes, aging, substance abuse, relocation to a city, relationships, adult children leaving home or parents dying, economic issues and depression resulting from struggles around gender identity are among the experiences that bring trans and gender-questioning people into empowering processes. In spite of the societal and cultural pressures to conform, not all trans and intersex people recognize or want the binary experience of sex and gender. Not taking hormones or NoHo, is an alternative option in which presentation relies solely on combinations of dress, speech, mannerisms, and behaviour (Barlow, 2002). Social transition may integrate these elements in an unlimited number of ways, utilizing personal preferences for names and self-referencing pronouns (Wahng, 2002). Social transition

is increasingly being explored as a means of self-empowerment, with or without surgery. It may also be enhanced through lower Hormone Replacement Therapy or LoHo (Barlow, 2002). Some consumers might self-adjust the initially prescribed dosage to increase or decrease bodily changes, or to reduce discomfort about health risks. Self-adjustment might feel empowering, but it is risky. On the other hand advocacy for trans-eldercare is needed to address challenges around health, relationships, and retirement and nursing homes. Community organizing with strategies for collective empowerment and self-esteem is also important. A strong sense of community promotes self-respect and pride among its members, which may also lead to positive changes in societal attitudes toward them.

There is evidence of gender-variant experience throughout history and across cultures (Green, 1998). People with gender-variant experience are found throughout the world today. Some examples include *hijras* and *sadhins* in India; *travetís*, *bichas*, and *viados* in Brazil; *mahus* in Hawaii/Polynesia; and *kathoeys* in Thailand. As conceptions about gender are socially constructed, manifestations of gender variance and their meanings are shaped by social and cultural influences (Nanda, 2000).

The power of sexual renunciation – is a powerful moral force in transgender conceptualizations, one they explicitly draw on in their elaborations of authenticity, *izzat*, and identity. The all India Hijra Kalyan Sabha fought for over a decade to get voting right, which they finally got in 1994. The first instance probably Kali from Patna and Munni from South Bombay, both eunuchs, contested in elections. Again in 2003, the Hon'ble High Court of Madhya Pradesh upheld the order of an Election Tribunal which nullified the election of a Hijra, Kamala Jaan, to the post of Mayor of Katni, on the ground that it was a seat reserved for

women and that Kamla Jaan, being a 'male' was not entitled to contest the seat. It is submitted that all the citizens of India have a right to vote and to contest elections. But in the electoral rolls only two categories of the sex are mentioned – male and female. This was unfair to the third sex of India as they were deprived of their statutory right to vote and contest elections. However, in April, 2014, the Supreme Court of India recognized transgender people as 'gender neutral.'

Transgender Empowerment and LGBT Workers

The rainbow is one of the main symbols of LGBT (Lesbian, Gay, Bisexual, Transgender,) community pride, displayed on flags, T-shirts, jewellery, bumper stickers and facebook profile picture. It serves as a symbol of the diversity and unity within the LGBT community (Haraway, 2008). LGBT people can be considered as population at risk in that they have a greater probability of encountering discrimination and social oppression because of their sexual minority status. Populations at risk tend to be socially and politically marginalized. It is important to work toward empowering clients—particularly those who are disempowered. One way to work from an empowerment perspective with LGBT people is to identify and honour their strengths and to build on those strengths, the planning intervention strategies.

Empowerment-based interventions are very important for LGBT persons, who may not be able to identify their own strengths, or the strengths within their communities, as they confront issues like identity development, disclosure, social stigma, and discrimination. In the Western World, empowerment strategies support LGBTs by helping them maintain a positive self-concept, advocate for their needs, and work for social justice in the larger society.

Empowerment involves increasing the power of individuals or groups of individuals so that they can change their lives and their environments (Gutierrez, 1995). Empowering LGBT employees must begin with a social worker educating himself or herself about issues related to gay, lesbian, bisexual, and transgender people. With this knowledge, the social worker can partner with employees to make supportive changes in their lives and in the workplace.

On an individual level, these changes include coming out in the workplace. Social workers can help employees realize their capacities to come out to employers and coworkers as well as to family and friends. They can also help in increasing the power of LGBT couples by providing information and referrals for legal and financial matters related to domestic partnerships.

Social workers can empower groups of LGBT workers by promoting group consciousness and visibility among them. Sussal (1994) proposes that occupational social workers include LGBT people in organizations' statistical reports to increase the visibility of this group of workers. This statistic can be kept on in demographic as well as agency reports and can be deployed in social inclusion model. Social workers can also empower LGBT employees by facilitating the development of employee groups.

Such groups can help to provide an opportunity for networking and bicultural socialization and allow LGBT employees to discuss and plan action around issues that need to be addressed in their work environment (McNaught, 1995). Social workers can also raise awareness and create connections to the larger LGBT community by organizing special events related to their civil rights, war against ISIS or HIV/AIDS fund-raising events.

With economic globalization in the developing world, this Western,

hegemonic notion of LGBT identity has been exported to traditional societies and thereby destroying indigenous sex cultures and diversities. The wide diversity of sex/gender roles and systems provokes social workers to reexamine the nature and assumptions of gender system: the cultural basis of its categories, the relations within the system, and the relation of aspects of the system to other parts of the culture. This strategy lies at the heart of the cross-cultural perspective of transgenerity. For example, in India the hijra role is a magnet that attracts people with many different kinds of cross-gender identities, attributes, and behaviours—people whom we in the West would differentiate as eunuchs, homosexuals, transsexuals, hermaphrodites, and transvestites. Such individuals, of course, exist in our own and perhaps all societies. What is noteworthy about the hijras is that the role is so deeply rooted in Indian culture that it can accommodate a wide variety of temperaments, personalities, sexual needs, gender identities, cross-gender roles, and levels of commitment without losing its cultural meaning. The ability of the hijra role to succeed as a symbolic reference point giving significant meaning to the lives of the many different kinds of people, who make up the hijra community, is undoubtedly related to the variety and significance of alternative gender roles and gender transformations in Indian culture.

Whereas Westerners feel uncomfortable with the ambiguities and contradictions inherent in such in-between categories as transvestism, homosexuality, hermaphroditism, and transgenderism, and make strenuous attempts to resolve them, Hinduism not only accommodates such ambiguities, but also views them as meaningful and even powerful.

During the Mughal empire in the 16th and 17th centuries, castrated hijras – or eunuchs – were respected and considered close confidants of emperors,

often being employed as royal servants and bodyguards. In independent India, the Constitution provides for the fundamental right to equality, and tolerates no discrimination on the grounds of sex, caste, creed or religion. The Constitution also guarantees political rights and other benefits to every citizen. But the third community (transgenders) continues to be ostracized. The Constitution affirms equality in all spheres. In addition, the Supreme Court of India on 15 April, 2014 declared transgender people as a socially or economically backward class entitled to reservations in education and job. Tamilnadu is the first state to introduce a transgender welfare policy in health, education, income generation programmes etc.. But the moot question is whether the transgender socially can enjoy this legal rights? For example, there is an order of the Hon'ble High Court, Delhi about Section 377 of IPC, validating rights of the homosexual people and that right has been denied to eunuchs until now, simply because their disability was attempted to be concealed. On the other way, the word 'rape' in Section 375 of Indian Penal Code (IPC) should include all sexual crimes against women, men, children and transsexuals/eunuchs, as eunuchs are often the targets of some of the worst sex crimes, more so, if they happened to be sex workers. It has, therefore, been prayed to direct appropriate modification/interpretation of section 375 to include transsexuals and eunuchs in the definition of the term 'rape.'

Eunuchs' Empowerment and Transgendering Society

There is a distinction between the transgender and the eunuchs. This is quite obvious. But it is also true that eunuchs are a type of transgender, but the wide majority of transgender people are not Eunuchs. Here comes the context of the bisexual, lesbian, gay and transgender who cannot be definitely designated as either

male or female in sexual orientation. Society identifies the transgender homosexual, homophobic and asexual persons as the third sex. Again, those who identify themselves as big gender or pan gender are also transgender.

Unlike eunuchs, transgenderism still is considered as mental illness and diagnosed as a 'Gender Identity Disorder' (GID). The GID diagnosis can be a dual-edged sword for transitioning employees. The downside is that in order to obtain the medical services they desire, transgendered people are pathologized and stigmatized, perhaps providing a pretext for discrimination against them.

The eunuchs, as hijras, are neither men nor women. It is through their identification with the Mother Goddess, and the female creative power that she embodies, that the hijras are given a special place in Indian culture and society. Wendy Doniger O'Flaherty aptly puts it, "... eunuchs, hijras are man minus man" (1980:297). Emasculation is the *dharm* (religious obligation) of the hijras, and it is this renunciation of male sexuality through the surgical removal of the organ of male sexuality that is at the heart of the definition of the hijra social identity. If hijras, as eunuchs, are man minus maleness, they are also, in their outward appearance and behaviour, man plus woman.

There are many myths, rituals, religious roles, and themes in Hinduism that involve transgenderism in the form of transformations from male to female; asceticism, too, has been identified as a process of heightened identification with the mother. These all suggest that the hijras' emasculation ritual is only the extreme end of a more general continuum of ritual practices that derive their cultural meaning and psychological effectiveness from the Hindu cultural and social context.

In South India there is a role similar to the hijra, which is called *jogappa*. The jogappas are male temple

servants of the goddess Yellamma. Unlike hijras, jogappas do not get emasculated and are never called eunuchs or referred to as such. Although Bradford says that jogappas are 'invariably homosexuals,' he believes that they do not become involved with ordinary men as male prostitutes. Like hijras, jogappas are viewed as vehicles of the power of their goddess, and attitudes toward them include both fear and respect. On the other the Shiv-Shakthis are considered as males who are possessed by or particularly close to a goddess and who have feminine gender expression.

These varieties of mythopoetic and ritual expressions of transgenderism in Hinduism, including, of course, hijra emasculation, suggests that a number of different mechanisms are operating in the devotee's attempts at reconciliation with the mother through the worship of the Goddess. All involve the male's attempt to remove his masculinity—that which he vaguely perceives to be the basis of his conflict with his mother. The hijras call their emasculation ritual 'rebirth'; this illuminates the view of the ritual as part of a struggle against death, which, because of the 'Hindu family drama,' takes a characteristically Hindu form of a desire for fusion with the mother and illuminating an empowered position.

The dominant cultural role of the hijras is that of ritual performers. It is also true, however, that hijras often engage in homosexual prostitution. Sinha's (1967) study of hijras in Lucknow, in North India, acknowledges the hijra role as performers, but views the major motivation for recruitment to the hijra community as the satisfaction of the individual's homosexual urges, a satisfaction related to their engaging in prostitution. Indeed, hijras' lifting of their saris is embarrassing and even shameful not only because many people find exposing oneself distasteful, but because it is especially so when 'there is nothing there'-a fact, however, that

makes the act potentially empowering for hijras. The absence of genitalia signals a paradoxical inversion of power in favour of hijras, both by exposing the mutilation of the body and by implicitly incorporating a potential curse, as if to say, 'By exposing myself to you, I curse you with such a fate' (Reddy, 2005: 139). In many ways, these hijra practices and empowering stances encapsulate the limitations of a binary analysis that neither takes into account the imbrication of gender with/within the multiplicity of differences that constitute an individual's life, nor adequately captures what Margaret Trawick describes as the 'intentional ambiguity of Indian life' (1990:42).

Multiple problems are faced by Indian transgender people. The problems encompass two broad themes: firstly, violation of human rights; and secondly, inevitability of social exclusion in respect of gender norm. Colonial rule was enacted to identify transgender people in this stigmatized social setting. For example, in 1897, the Criminal Tribes Act of 1871 was amended and under the provisions of this statute, "a eunuch [was] deemed to include all members of the male sex who admit themselves or on medical inspection clearly appear, to be impotent". The local government was required to keep a register of the names and residences of all the eunuchs who are 'reasonably suspected' of kidnapping or castrating children or of committing offences under Section 377 of the Indian Penal Code. Presently, most employers deny employment for even qualified and skilled transgender people. Social welfare departments provide a variety of social welfare schemes for socially and economically disadvantaged groups.

In this circumstance, empowerment necessitates a variety of solutions and actions. While some actions require immediate implementation such as introducing transgender-specific social

welfare schemes, some actions need to be taken on a long-term basis changing the negative attitude of the general public and increasing accurate knowledge about transgender communities. The required changes need to be reflected in policies and laws; attitude of the government, general public and health care providers; and health care systems and practice. Some states, like Karnataka, Tamilnadu, Andhra Pradesh have recommended some schemes for the transgender, but they are yet to be realized.

Conclusion

One of the most interesting words in the English language today is the word 'fuck'. It is a magical word. Just by its sound it can describe pain, pleasure, hate and love. In language it falls into many grammatical categories. It can be used as a verb both transitive: "Ram fucked Sita", and its transitive; "Sita was fucked by gender". And as a noun: "Sita is a fine fuck". It can be used as an adjective. "Sita is fucking beautiful". As you can see, there are not many words with the verability of fuck. Besides the sexual meaning, true are also the following uses: Ignorance: Fucked if I know. Trouble: I guess I am fucked now! Fraud: I got fucked at the used car lot. Aggression: Fuck You! Displeasure: What the fuck is going on here? Difficulty: I can't understand this fucking job! Incompetence: He is a fuck-off! Suspicion: what the fuck are you doing here? Enjoyment: I had a fucking good time! Request: Get the fuck out of here! However, all the forms and meanings of the word fuck are added here as the title in this paper indicates.

However, the new transgenderist paradigm and the transgender movement, in which a continuum and multiplicity of gender identity/roles are recognized and encouraged, possibly emerged as a result of the heterogeneity in personal experiences of gender, political privileges of gendered position, and the variety of

combinations of gender identity and sexual orientation, that individuals experienced in the everyday social life. This paradigm transgresses social gender norms. With the closing of university-affiliated gender clinics, which had allowed only a very narrow definition of transsexuals to undergo sex-assignment surgery, transgenderists—or *transpeople*—today are not limited to experiencing themselves as ‘a woman in a man’s body’ or ‘a man in a woman’s body’ (Nanda, 1999: 139).

The main problems, which are being faced by the transgender community are of discrimination, unemployment, lack of educational facilities, homelessness, lack of medical facilities like HIV care and hygiene, depression, hormone pill abuse, tobacco and alcohol abuse, penectomy and problems related to marriage and adoption. Civil society along with different community-based nonprofit agencies may involve and dedicate to empowering the transgender community.

The present transgender community includes a continuum of people, from those who wish to undergo sex-reassignment surgery, to those who wish to live their lives androgynously. The previous split between transsexuals who viewed surgery as the only authentic expression of a feminine nature, and ‘part-time’ gender crossers who did not wish to have sexreassignment surgery, has been reconciled by the emergence of a transgender community, attempting to validate a whole range of gender roles and identities. As one transgenderist expressed, “you no longer have to fit into a box . . . it is okay to be transgendered. You can now lie anywhere on the spectrum from non-gendered to full transsexual” (Bolin, 1996a: 475). In exploring some causes of the change from the privileging of the transsexual to the emergence of transgenderism, the cross-cultural and historical documentation of transgenderism is well known in the

contemporary transgender community, and is one of the strong ‘roots’ of contemporary transgenderist empowerment (Bolin, 1996b: 39).

In the Third Wave of the feminist movements, the role of the transgender does not create any space for identity conflict. Lutheran priest Majra Siska Aalto; Israeli pop singer Aderet, Spanish Activist Carla Autonelli, American porn star Buck Anges, British writer Roz Kaveney, British singer Elton John, German athlete Andreas Krieger Japanese Politician Kanli Kawa, Aya, Canadian Musician Michelle Josef, Chinese dancer Jin Xing, Brazilian Model Roberto Close, Bengali film director Rituporno Ghosh and Academician Manabi Bandopadhyay...the list goes long to longer. This group of empowered transgender people desire to wipe off the concept of gender role from society. They are the only part who requires empowered identity. They establish within the social structure, a new form of role – relation. ‘Fucking Gender’, instead of ‘Gender Fucking’ becomes more relevant for them. In postmodern intellectual discourse, the metaphor ‘fucking’ also exposes an empowered position and became popular as gendered terminology (Kosok, 1971; Whittle, 1996; Ekins and King, 2006; Fairman, 2009). Then, what should be the real definitional view of transgender empowerment? The above discussion depicts the amalgamated view of social processes in which someone is going to be able to access real gendered privileges, by fucking so called gendered structure.

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